TOWN
&
OUNTRY
HURCH

In This Issue

enneth L. Holmes, who writes about al radio opportunities on Page 1, is or of The First Baptist Church in scow, Idaho.

Serving Town and Country Churches peratively"—See Page 3—is the first of articles excerpted from the manual by same name in the Church Cooperation ies. The second article in the series will pear in a fall issue.

A. H. Elshoff, who writes about his rney in the interest of The Heifer ject on Page 5, is pastor of St. John's angelical and Reformed Church, Tillaok, Ore.

Further details about The Heifer Project given by Thurl Metzger on Page 7.

A report of the American Medical Association's sixth Conference on Rural ealth is presented by Don Pielstick on ge 10.

Bristol Chatterton gives an historical count of the pioneering work of Liberty de Bailey on Page 13.

No. 71
May, 1951

New Opportunities for Rural Radio

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PACIFIC SCHOOL
OF RELIGION

KENNETH L. HOLMES

• Before World War II there were about 900 radio stations in the United States. In November 1950 there were over 2,200 a.m. (amplitude modulation) outlets. Most of these are small stations depending upon local advertising for their income.

It is evident that these small stations are here to stay, for the merchant has found that they sell his products. They give him a new advertising medium in the rural area to which he caters. They depend chiefly upon recorded music and transcribed programs, although they also give a good deal of time to sporting events, farm news, local news, and community events.

Religious Programs

This indicates something of the new opportunity that has opened in the field of radio for the town and country church. It is a matter of policy for these stations to allocate certain "public service" time for religious purposes. For example, KRPL in Moscow, Idaho, gives outright the following time:

1. Fifteen minutes a day for the transcribed Catholic "Sacred Heart Program."

2. Fifteen minutes a day for a Protestant devotional program. The management of the station deals only with the churches as a cooperative unit, in this case the ministerial association. The time is shared equitably by this group.

3. Fifteen minutes on Saturday afternoon for a program of religious news, mostly local news from the churches, but also items of national and worldwide significance. The ministerial association conducts this program also.

4. From 3:30 to 4:00 every weekday for a transcribed religious program. This is also given outright to any church that can supply it. It seems that the least alert to this opportunity are the great Protestant church bodies. The Roman Catholic Church has been long on the job. Only four of the half-hour periods are now in use here. They are supplied by the Christian Science Society, the Church of God, the Church of the Nazarene, and the American Baptist Laymen who supply "The Laymen's Hour," produced in California.

5. The station gives cooperation in announcements on its local news and interest programs of church events. The women's program spotlights events of the women's societies and the Council of Church Women.

Church Advertising

There is another field that is open to the pastor who is able and willing. One of the problems of the small station is the dearth of trained public speakers and announcers in the small communities, and the lack of those capable of conducting live programs of general interest.

The local station gives me fifteen minutes a day during the week for a "notebook" program. This is something like the Art Baker idea but with a local appeal. It is chatty and not preachy. I am simply introduced by name at the beginning of the period, but am announced as the "pastor of the First Baptist Church" at the end. This is valuable advertising for our church, in that friends are made for miles around.

Although the program is not specifically religious, that does not discount its value in the religious field. There is no such thing as a nonreligious program in this type of a presentation. Basic attitudes are expressed continually. Robust convictions will out.

Spiritual Themes

Whenever special days come around the station appreciates recognition of them. Thanksgiving, Christmas, Good Friday, great birthdays present invaluable spiritual themes.

Also, there often come other opportunities; for example, suppose

you were to spend a day or two on the fascinating subject of the migration of birds. How well Bryant's "To a Waterfowl" fits into such a theme. Here is a poem that is a sermon in itself and a challenge to trust in God and His providence. We must remember also that some people who would turn off a specifically religious program may stay tuned to one of this type.

This field of the rural radio is something deserving of careful study by both our denominational and interdenominational bodies. The fine national network broadcasts are good, but they cannot begin to get the coverage afforded by the small stations. Neither can they take advantage of local appeal and interest. They cannot be specifically geared to the need of the local parish.

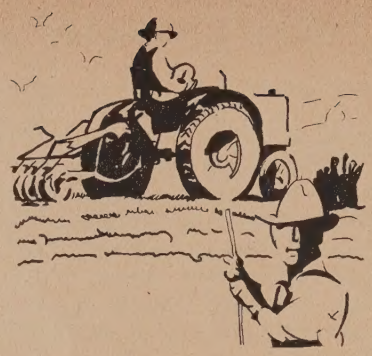
Town and Country Church

Many of us have had serious qualms about the future of the town and country church. There are large segments of our rural population that have little or no contact with the Christian community. In rural territories are countless lonely, aged, blind, crippled, and bed-ridden people whose only outlet is the radio. There are thousands of men and women in the deserts, mountains, and forests, especially in the west, who are not reached effectively by any kind of a Gospel message. The winter isolates many families from religious activities for part of the year.

Town and country pastors can see that there is now not one spot in the United States but what is "white unto the harvest" by means of radio through what the Federal Communications Commission calls the "local" radio station.

"Rural ABCs"

• What are the basic differences between rural and urban life? The Division of Town and Country Work of the Protestant Episcopal Church presents these "ABCs" and a résumé of the Department's aims and work in a recent issue of *Forth*, 281 Fourth Avenue, New York 10, N. Y.



The 1951 Convocation

The eighth National Convocation on the Church in Town and Country will be held this year at Portland, Oregon, October 30-November 1.

The Convocation is held annually under the auspices of The Department of the Town and Country Church of the Division of Home Missions, National Council of the Churches of Christ in the U.S.A.

The conference brings together those most interested in the rural church for exchange of ideas on new techniques. They worship together, inspire and educate each other, and make plans and recommendations as they confront the rural community.

Ministers of town and country churches, church administrators, officers of rural community agencies, and all others who are interested in the town and country church are cordially invited to attend this year's Convocation.

The program of the 1951 Convocation and detailed information regarding registration and housing will be published in the September issue of *Town and Country Church*.

Your Harvest Festival

The Department of the Town and Country Church will again have available by August 15th its annual Order of Service for a Harvest Festival. It will be so arranged that it will be ready for use by a congregation. This year's Order of Service will be prepared by Dr. James M. Carr, director of Town and Country work for the Presbyterian Church in the U. S.

Internes in Agriculture

• Fifteen young people interested in learning farm work and the problems of the farmer will be able to participate in an Interne-in-Agriculture project in Wilmington, Ohio, this summer. This project, the first of its kind to be sponsored by the American Friends Service Committee, is being undertaken in close cooperation with the Wilmington College Farm and will be administered by the A.F.S.C. Regional Office in Columbus, Ohio.

This agricultural project is designed to provide groups of young people, representing diverse races and nationalities, creeds, backgrounds, and ideas, with the opportunity of getting first-hand work experience in some realm of the economic life of the United States. Coupled with this work experience a program of study and discussion helps internes answer questions raised during their daily work.

Work opportunities in Wilmington will probably include the Farm Bureau, the government surplus wheat storage plant, the grain elevator, and several large corn and hog farms. Internes will live cooperatively, probably at the barracks at Wilmington College.

Additional information about the Interne-in-Agriculture project may be secured by writing to the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa.

—*Friends Intelligencer*

Collects in Spring

RALPH GRIESER

I

• O Thou whose springtime is ushered in by the feathered harbingers release our tongues that we may take our parts in the chorus "O praise Him! O praise Him!" Through Jesus Christ our Savior. *Amen.*

II

O God of the maple bush, where men tap the vital fluids, melt the snows within our hearts that setting Christ free within we may bear good fruits of service in His name. *Amen.*

Serving Town and Country Churches Cooperatively

Our small communities are the ndation of democratic living, seed bed of our population, the rce of our membership in the an church. Therefore, the lead- hip we have in both church and e tomorrow depends on the ef- tiveness of the program of our al churches.

Recent conferences have empha- ed the influence of the communi- The job of the church is to see it that the community is made an luence for desirable character wth in boys and girls, and in ults as well.

otestant Forces

To achieve this, there will have be more cooperative effort and anning between the various Prot- ant forces within town and coun- communities. Rural community operation, in this respect, is a re- irement, not an option, if nega- e character building forces are to challenged.

Although cooperation among ru- l churches is our principal con- rn, community cooperation also cludes joint action with non- urch agencies such as the agri- ltural, fraternal, educational, and elfare organizations.

The situation which prevails in wn and country requires a pro- am of cooperative service and utual effort. This can best be car- ed out by having state, city, or unty councils of churches set up structure for a specialized program esigned to serve the rural churches ithin their areas.

own or Village Council

A background of knowledge of ne importance and of the means of operation is essential to the Chris- an leaders of a community. This ay be acquired through pulpit essages, pastoral visits, radio talks, ne religious and local press, dis- mination of literature, informal iscussions, or a course in a leader- ship training school or the Sunday schools. Not all these methods may be necessary in a single community; many of them may not be consciously used.

Methods of Procedure

Two methods of procedure are possible in setting up a local cooperative program. One is immediate and direct, the other indirect. The indirect method is illustrated by those communities which establish an interchurch committee for a single function but over the course of the years add other functions and committees until the interchurch program becomes so extensive that the need for a well organized council of churches seems a necessity.

A different procedure is needed where the churches have not had a constantly developing program of interchurch action. Each local church should appoint two members to an organizing committee which will work out a plan embodied in a constitution. This is then presented to each congregation for adoption. When finally adopted each local church elects its congregational representatives to the council. But where there is a lack of knowledge of local councils, or attitudes are not sufficiently favorable at the beginning, the steps may be outlined somewhat as follows:

1. A groundwork of ideas is laid by some interested individuals.
2. A group of interested persons form themselves into an informal and unofficial committee in order to start action.
3. The Committee enlists the services of some person outside the community who is qualified to serve as an adviser.
4. An informal mass meeting of all interested persons in the rural community is called to discuss the idea and to authorize the appointment of a more representative committee to explore and develop a plan.
5. The committee develops a plan embodied in a suggested constitution and a strategy for seeing that it is understood by the Christian people of the community.
6. A second informal mass meeting of interested people receives the committee's report and if the re-

Petersburg, N. Y. *Photo by Philip Gendreau, N. Y.*

port is favorably acted upon, refers the constitution to the several congregations for ratification.

7. Each congregation acts upon the plan and if its action is favorable, elects its representatives to the Council.

8. The Council is formally organized and the planning of its work begun as soon as a sufficient number of congregations have acted favorably.

Principles to Follow

It is important that the procedures followed should be spiritual, inclusive, and definite. Unless spiritual unity is being achieved in the process of forming the Council, the steps toward structural unity had best be deferred.

Care should be taken from the beginning to include as far as possible all congregations, groups and individuals. If a group is omitted for any cause every effort should be made to maintain such relationships as may cause it to join the Council at a future time.

The main points should be put into writing, and should be made elastic enough to allow for changing conditions.

Cooperation at Work

Town and country churches have carried on cooperative projects in worship, evangelism and religious education for many years. Church business and finance can also be strengthened by cooperative undertakings. Some churches have taken a leaf from the experience of the Community Chest campaigns and have begun conducting their every member canvasses together. This is known as the United Church Canvass. Through their councils, some churches are providing themselves with projection equipment and mimeographs, camps, and busses.

Other projects of local councils are:

Special day union services
Union services during vacation periods
Observance of Rural Life Sunday and Harvest Festivals
Summer out-of-doors vespers
Choir festivals
Preaching missions or visitation evangelism
National Christian Teaching Missions, including a religious census
Cooperative use of audio and visual equipment and materials

This article is the first of two designed to be of help to councils of churches whose work is primarily rural. Councils that need assistance in formulating their plans should solicit it from their state council chairmen. A list of those in charge of rural work for their respective state councils of churches follows:

Rev. Charles Franklin Parker, Prescott, Arizona
Rev. Edith Wolfe, East Canaan, Connecticut
Rev. Ellsworth Young, Athens, Illinois
Dr. William Stacy, State College, Ames, Iowa
Rev. H. R. Megill, Mankato, Kansas
Rev. Douglas Harwood, Center Lovell, Maine
Rev. J. H. Stedham, Fulton, Missouri
Rev. Roger Robison, Corvallis, Montana
Rev. Kenneth Locke, Aurora, Nebraska
Rev. Edward C. Dunbar, Flemington, New Jersey
Rev. Ralph L. Williamson, Barnes Hall, Ithaca, New York
Rev. Garland Stafford, Lewisville, North Carolina
Mr. W. J. Lawrence, N.D. College of Agriculture, Fargo, North Dakota
Mr. Harry Seymour, Corvallis, Oregon
Dr. Beatty H. Dimit, Indiana, Pennsylvania
Dr. B. L. Hummel, Virginia Polytechnic Institute, Blacksburg, Virginia

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Next Issue

The next issue of *Town and Country Church* will be dated September 1951. We publish nine times a year.

Don F. Pielstick

• Don F. Pielstick, one of the secretaries of the Department of the Town and Country Church, has worked extensively with rural churches, conducting field studies, teaching in institutes for rural pastors, and assisting councils of churches in developing their services to rural churches.

The son of a Nebraska farmer, Don Pielstick was born November 15, 1907. After graduating from high school, he managed part of his father's farm before attending college, then received his B.A. degree from William Jewell College, Liberty, Mo., in 1934. After completing his training at Andover Newton Theological Seminary, in 1937, Mr. Pielstick returned to the west where he worked with rural churches in Idaho, Utah, and Montana, and later was minister of the First Baptist Church in Fargo, North Dakota.

Since 1942, Mr. Pielstick has been employed by the Home Mission Council (now the Division of Home Missions of the National Council of the Churches of Christ in the U.S.A.). He is serving the Division of Home Missions as part-time secretary to the Department of the Town and Country Church. He is also director of the section on Planning and Adjustment of the Central Department of Field Administration of the National Council of Churches. His loyalty and consecrated devotion to his many tasks have won for him many friends and admirers.

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The following persons with responsibility town and country church in the reli- us bodies and interdenominational agen- s constitute the *Board of Editors:*

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V. A. EDWARDS, Director of Rural Work, tional Baptist Convention.

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ENSON Y. LANDIS, Secretary, Department of own and Country Church, Managing litor.

DON F. PIELSTICK, Secretary.

RUTH B. ROBINSON, Assistant Editor.

A Pastor's Diary of a 15,000 Mile Journey

In the Interest of Heifers for Relief

A. H. ELSHOFF

• Some months ago I left with my son Donnie the Southern Pacific Station at Tillamook, Oregon, in Stock Car 70675 with 28 head of heifers aboard. My destination was Western Germany where these animals now help with the rehabilitation of refugees from Soviet zones of influence. The animals were all bred, all of good dairy stock, and all had passed the health requirements of the United States Bureau of Animal Industry for export. The cost of transportation was borne by the kind gifts of American Christians through "Heifers for Relief," an interfaith organization for implementing the Gospel, except the ocean voyage which was borne by the Marshall Plan.

I wish I could recognize all who helped directly or indirectly but that is quite impossible. I can mention only some to whom I am indebted for a marvelous experience:

1. St. John's congregation which through the consistory granted me the necessary time off for my mission;

2. The good dairymen of Tillamook County and a few other benevolent persons who donated the heifers, in most cases taking them directly from their own herds;

3. The carpenters and other friends who conditioned the car, building a deck in the car and putting a new roof on it;

4. My fine ministerial friends who helped with the promotion and shared with me in the dedication service at the collection center: Father John Hancock of St. Alban's Episcopal Church; Father Vincent, of Sacred Heart Roman Catholic Church; Rev. Jacob Kaufman, of the Blaine Mennonite Church.

5. William Sellwood and Leslie Yoder, field representatives of Heifers for Relief, and Frank Jud of Mohler, who did the soliciting of the animals;

6. The scores of individuals who assured me of their prayers and their good wishes.

The heifers were delivered in the pink of condition at Bremen, Germany, about one month after leaving Tillamook. I trust these pages will prove interesting and help lift the horizon of many who are praying for "peace and goodwill on earth."

1st Day, on Stockcar

When the cook of the bridge crew, whose equipment was a part of my train, said, "I'll be damned if I know," in answer to my question, "Where did they put the stockcar?" I knew I was in a different kind of association. At noon our 30 car train, mostly logs, lumber, and a few tank cars, pulled out of the depot with me aboard, together with the heifers destined for Western Germany. When we crossed the highway two boys on their bicycles were waiting at the crossing. As I waved to them one of them shouted, "He's a farmer!" That was to be my role for the next thirty days.

5th Day, on Stockcar

Last night I met with my first tragedy. In the region of Glenn's Ferry, Idaho, about midnight there was a terrific jolt—could be that they humped my car—which shifted my whole upper deck front cargo. It almost spilled me into the watering vats. The bales of shavings shifted and upset my groceries into the watering trough. Fortunately I had cleaned out the troughs at Nampa, my last previous daylight stop. I started to fish out my stuff by the light of my electric lantern. . . . "Do not hump" is posted on many cars. It were well if it were posted in the hearts of people as well. Kindness is better than unkindness—if that is not true the greatest of all teachers was mistaken.

16th Day, Brethren Service Center

The Brethren Service Center is at

New Winsdor, Md., on the campus of a college once operated by the Church of the Brethren. The staff here is very cordial and anxious to look out for one's every comfort. I was pleased to meet Mrs. Hussey, office secretary, with whom I had corresponded, and Mr. Bushong, who is in charge of the heifer program and who is giving up his comfortable farm home for the fifth year to devote himself to relief work.

20th Day, American Importer

The day was eventful. We left in big cattle trucks with thirty-six heifers and two skillful drivers around seven o'clock this morning. We crossed the Delaware River at New Hope into New Jersey. I reminded Donnie that we were now in the state of his birth. When the skyline of New York appeared on the horizon I recalled the thrill I felt at my first visit to New York many years ago. We passed through the Lincoln Tunnel from Jersey City and arrived at Pier 60, United States Line, at 2:30. Everything was in readiness to load the animals aboard ship.

29th Day, at Sea

We did our morning and evening chores with religious faithfulness; from now on I shall refrain from mentioning them. This is another strange Sunday with no indication of the day except the radio program. I spent my worship period in the mess hall listening to the religious broadcast. Miss Paula Bishop and I were the congregation. Father Cox of Fordham gave the sermon on "The Living God."

30th Day, at Sea

At the close of the day we are just about 1,000 miles from port. Just before supper I listened to the Indian-Yankee ball game played in New York. The radio news is about the same; the Korean war is the chief news. The heifers showed some signs of distress today, panting and refusing to eat. We got the first mate to open the port holes on either side and by evening the situation was relieved. A big Brown Swiss suffered the most; when she began to eat again we all felt better. The floating seaweed became sparse, which is an indication that we are leaving the Gulf Stream.

30th Day, Bremerhaven, Germany

"Arriving Bremerhaven—all Okay" was the short radiogram I sent to the good wife at New Knoxville, Ohio, this morning for $1.84. It was an interesting two hours we spent with the operator in the radio room. Ships of various designs and nations were in sight all day. At 2:15 a German pilot boarded our ship to steer her into port.

32nd Day, Bremer Hotel

We started the day at 5:00 o'clock so the animals would be in readiness for unloading. They hoisted the animals singly in crates; the unloading consumed most of the morning. Mr. and Mrs. Joe Dell, European representatives of Heifers for Relief, came aboard at midmorning. We were very happy to meet them; for the next several days we were in their tender care.

By noon we were at the Bremer Hotel, operated by the American Army, on Schwachhauser—Herr Strasse. Towards evening we went to the little farm at the end of Bismarksstrasse where our animals had been put in a little stone barn for their two weeks' period of quarantine. They were as cozy as could be in the care of a farmer who loves animals. Their first meal in Germany was supplemented with rutabagas; they were a fine lot of contented heifers. I confess to a bit of sentimental grief at leaving my fine pets that had been in my charge for a 7000 mile journey but I was consoled in the knowledge that their destination was the fulfillment of a labor of love.

33rd Day, Frankfurt

After an early breakfast we started our motor trip across Western Germany. Soon we saw the types of agriculture and methods native to this country, a strange mixture of the past and the present, from plowing with an ox to plowing with a tractor. Potato digging was at its peak and hundreds of workers were go ing to and from the fields with th two-wheeled carts hitched to a hors or an ox. We saw many women do ing manual labor on a par with th men, spreading manure, gatherin potatoes, loading materials such a hay or dirt. The countryside wa beautiful with hardly any scars o war, but the cities, Osnabruck fo example, were a terrible sight to see

Of special interest is the distribu tion of heifers near Coesfeld, Ger many. Here is a reclamation projec of considerable size. The great need of Western Germany with its tre mendous increase in population i the discovery and development o new resources. At Coesfeld there i the Red Earth project, a moor be ing put into production. The meth od is very costly, but ultimately ver rewarding. After draining the moor about six feet of peat had to be re moved. This is done by a huge ma chine that presses the peat int blocks.

St. John's Is "Church of the Week"

• St. John's Church, Tillamook Oregon, which the Rev. August H Elshoff serves as minister, was chose by *The Messenger*, St. Louis, Mo as its "Church of the Week" fo February 27, 1951.

This Evangelical and Reforme church dedicated its new build ing of native woods last sum mer. Red cedar shingles provid "protection against the 'Chinook storms; redwood, on the tow er and in the chancel; Weste cedar in the front vestibule; natura Douglas fir in the laminated arche and in the sanctuary trim; and na ural birch in the study."

Tillamook is a county seat, eigh miles from the Pacific Ocean, wit a population of 4,500. The mem bers of St. John's contributed mor than four thousand hours of volun teer labor toward building th beautiful church for a rural-urba congregation.

The Heifer Project

THURL METZGER

Town and country, hamlet and / sidewalk, all have one thing common: Children. It is for the e of their children that people ıt wars, and it is usually the chil-n who suffer the most as a result wars. They suffer directly in the al destruction of cities, through ury, through the loss of parents. t probably worst of all, they suf- through inadequate diet and w starvation, not merely during e war but for years afterward.

e Cry of the Needy

All over the United States, there e people living on farms who ve heard the weak cries of those ildren, who have listened to that ercing melody. And, because of ese, undernourished people in the st of the world give thanks to God ery day and often try to put into ords and writing their thankful-ss.

From town and country, from urch and civic club, generous sup-ort has been forthcoming for the ork of the Heifer Project Commit-e, which sends bred heifers to edy families overseas from farmers this country. Because of this sup-ort, it has been possible to send ore than twelve thousand dairy imals (heifers and milk goats) to ghteen countries since the year 44.

The major problem has always en that of deciding to whom the eifers should go. Of the millions refugees, some five hundred thou-nd have rural backgrounds, and is the present aim of the Heifer roject Committee to furnish twelve undred of these half million with cow. The figures seem pitiful in ıe face of the need, but it is hoped ıat people in town and country ill continue the support so essen-al to successfully fill this quota.

rinciples

The Committee is continuing to perate on the following principles:

1. Distribution on the basis of need, without regard to race, creed, or national origin.

2. Only healthy animals are shipped, and after being received by its new owner, the cow must receive the best of care.

3. Each animal is ear-tagged with the identification of the donor or donating group, so that a direct relationship can be established between donor and recipient.

4. The first healthy female calf is returned to the Heifer Project Committee representative in the area, to be re-distributed to another needy farmer overseas.

The heifer thus becomes a direct bond between the common folk of two countries. She helps the children who need help most. Her ocean freight is paid by ECA, and she is impervious, unlike other ambassadors of good will, to name calling, propaganda, and changes in political parties. As one diplomat recently put it, "It's practically impossible to engage in a discussion with a cow, let alone win an argument from her!"

Requests for information should be addressed to the Heifer Project Committee, New Windsor, Maryland, or Thurl Metzger, Midwestern Representative, Pierceton, Indiana.

The First Cooperative

• The very first need felt and voiced by the Creator, after he had made the earth and all its animate life, was for a farmer. And this man was to be a cooperator. . . . Man's primary and greatest responsibility under God and in behalf of human beings has always been to care for the earth. Here truly is the gospel of the soil. Its preaching and practice will secure right care, development, and use of the holy earth. Farming is a threefold cooperative: God, man, and soil are to work together with mutual interests and rights in mind.

—MALCOLM DANA

Soil Conservationists

• *Soil Conservation,* journal of the Soil Conservation Service, U.S.D.A., runs interesting "profiles" of farmers who are active in their districts.

Harry K. Fowler, chairman of the Lehigh County Soil Conservation District, Pennsylvania, has led 250 farmers, with 20,000 acres, in completing farm conservation plans. One hundred others have applied for plans for more than 14,000 acres. Mr. Fowler recently won a page one award from the Lehigh Valley Newspaper Guild. The award recognizes "those who make sacrifices over and above the daily routine of life. . . ."

In Texas County, Oklahoma, A. P. Atkins maintains 9,000 acres of fine grasses and 600 acres of cropland. He is one of the founding fathers of the National Association of Soil Conservation Districts. The main product is commercial Hereford cattle. He is chairman of the official board of the Guymore Methodist Church. In 1924 his land was a run-down piece of property. "Since it wasn't doing any good, my father was glad to turn it over to me." Now by re-seeding and good range practice, it is highly productive land."

Guide for Teaching Farmer Cooperation

• A *Guide for Teaching Farmer Cooperation,* by John H. Heckman, has recently been published by the Farm Credit Administration of the U.S. Department of Agriculture, in cooperation with the American Institute of Cooperation.

Outlines for five teaching units are included in this *Guide.* These outlines were developed at workshops in Columbia, S. C.; Gulfport, Miss.; and Washington, D. C. They consider the place and organization of farmer cooperatives, and the three-link chain of operation, management, and participation of affiliation with other cooperatives.

This thirty-four page *Guide* (Circular E-34) may be procured from the Superintendent of Documents, U.S. Government Printing Office, Washington 25, D. C., for 15 cents.

Jean Francois Millet

BENSON Y. LANDIS

(Several years ago I entered the home of Millet, in Barbizon, France. From that moment on I wished to learn more about the man. Since then I have been studying the spirit of Millet. I have decided to share excerpts from these writings with the readers of TOWN AN COUNTRY CHURCH. *Millet was a religious man, an agrarian, a painter of farm people and farm scenes. Below we give you the second in a series of brief interpretations. All biographies of the man have been out of print for many years.—B. Y. L.)*

II

Creations

The future painter read Virgil and the Bible, and studied the elms, the laurel, and the murmuring winds at his home in Gréville, near Cherbourg, on the Cotentin peninsula. The coast of Normandy is wild and rugged there and the cliffs fascinate those who sail by.

When the boy was eighteen he was returning from church on a Sunday, and the form of an old man walking home slowly interested him greatly. He took up his charcoal and drew on the wall of the home the bent figure he had just seen. Those in the home were delighted and laughed because they recognized the one who had been sketched. That is, all except the father who was too deeply moved by his own recollections.

The father soon called the family into council. The elders discussed the talents revealed and what they might mean. Francois was asked concerning his intentions. He said he would like to become a painter. Then the father said, with feelings that the son ever remembered:

"My poor Francois, I should like to have sent you long ago to learn this trade of a painter, but it was impossible. You are the eldest of my boys, and I could not do without you; but now that your brothers are growing up, I will no longer hinder you from learning what you are so anxious to know. We will go to Cherbourg and see if you have really enough talent to be able to learn a living."

When Francois went with his father to Cherbourg to see an artist Dumocel, also called Moucel, he took two sketches he had finished. The artist at first declined to believe that the boy had made the drawings "by himself." For two short months, Millet worked under Moucel who said, "Draw what you like" and "go to the Museum."

Home Responsibilities

After two months he found no further guidance available from Moucel and devoted himself for about ten months to copying good paintings in the Museum, which had works of Dutch and Flemish masters. Millet entered a contest and won a prize offered by the Town Council, when one day a messenger came to him in the picture gallery with word that his father was dangerously ill. After a brief period Jean Louis died, leaving to his oldest son Francois the care of the place and the family.

After a winter in Gruchy, Francois found that art had a strong hold on him, and his strong-willed grandmother Louise Jumelin said he must bow to the will of his father and of God and return to art and Cherbourg. Here the Town Council voted a grant of six hundred francs so that he might begin his studies in Paris.

Paris

At Paris, in 1837, Millet entered the studio of Paul Delaroche, probably the most popular of the romantic school of painters in Paris. He wandered through the Louvre and the Luxembourg Gallery. The highest and best of the old masters was Michelangelo, who could in a single figure "represent all the good and evil of humanity." Of Michelangelo Millet wrote: "That explains all . . . here I touched the heart and heard the voice of him who has haunted me with such power during my whole life." Soon he no longer copied the old masters. "He lived with them."

Under Delaroche, Millet drew strongly on his memory of Normandy. He also painted portraits of friends and neighbors who lived near the "wretched garret" where he lived. For these he received a few francs each.

By 1839 his grant from Cherbourg was withdrawn and he was face to face with the task of making a living. He discussed with his friends the subjects and the means of painting for a livelihood. What about woodland scenes? His friends said that no one in Paris had ever heard of a faun. Nude women were the only subjects with which he could earn money, he was told flatly by his friends. And the man who was to paint *The Angelus* in Barbizon painted nude women for several years for a living.

Appearing in Public

Although the Salon, controlled by an official body, was closed to so distinguished a painter as Corot Millet was bold enough to send two portraits in 1840. One was accepted although Millet thought it the poorer. He went home for the summer and helped to bind sheaves and make cider. He painted portraits there and dreamed for a while of staying in Normandy, hoping for enough work to live in Cherbourg. He painted fishermen with their nets in the harbor. Since these would not sell, he painted, in order to live, large colorful signboards for the stores of the town.

It was soon clear that he must leave his beloved Normandy if he would live by his skill. By 1842 he was back in Paris with the young bride who was to live only a few years, Pauline Virginie Ono. The next two years were desolate. Life was "one daily fight for bread." He went to the Louvre and Michelangelo for consolation.

In 1844 he sent a pastel to the Salon portraying a peasant girl car

ying a pitcher, *The Milkmaid;* also ne showing children playing on the oor, *The Riding Lesson.* To the alon came admirers, including the ainter Diaz who with generosity, nsight, and prophecy declared: "At ast we have a new master, who has talent and a knowledge which I or one covet, and can give life and xpression to his creations. That nan is a true painter." When Diaz ought the painter Millet to con-erse with him, the lodging was empty. The young wife had just lied, and the husband had gone with his grief to the family in the old home in Normandy.

Healing

Time, friends, and fields were healing. Again Millet must leave Normandy for Paris, because he believed he would be more independent there. The widowed painter of thirty years then married a young peasant woman from Brittany, Catherine Lemaire. She was often to sit as a model.

One night before a shop in Paris, Millet overheard a stranger remark after looking at some of his pastels in a window that they were by a painter who never paints anything but nude women. He went home at once and said to his wife: "If you consent I will paint no more of those pictures. Life will be harder than ever, and you will suffer; but I shall be free and able to do what I have long dreamt of."

The reply was: "I am ready. Do as you will." In June 1849, the families of Millet and of his friend Jacque left Paris in "the diligence" for Fontainebleau. Soon they had settled in a cottage nearby in Barbizon. He was destined to make it his home for the remainder of his life.

Era of Grand Paintings

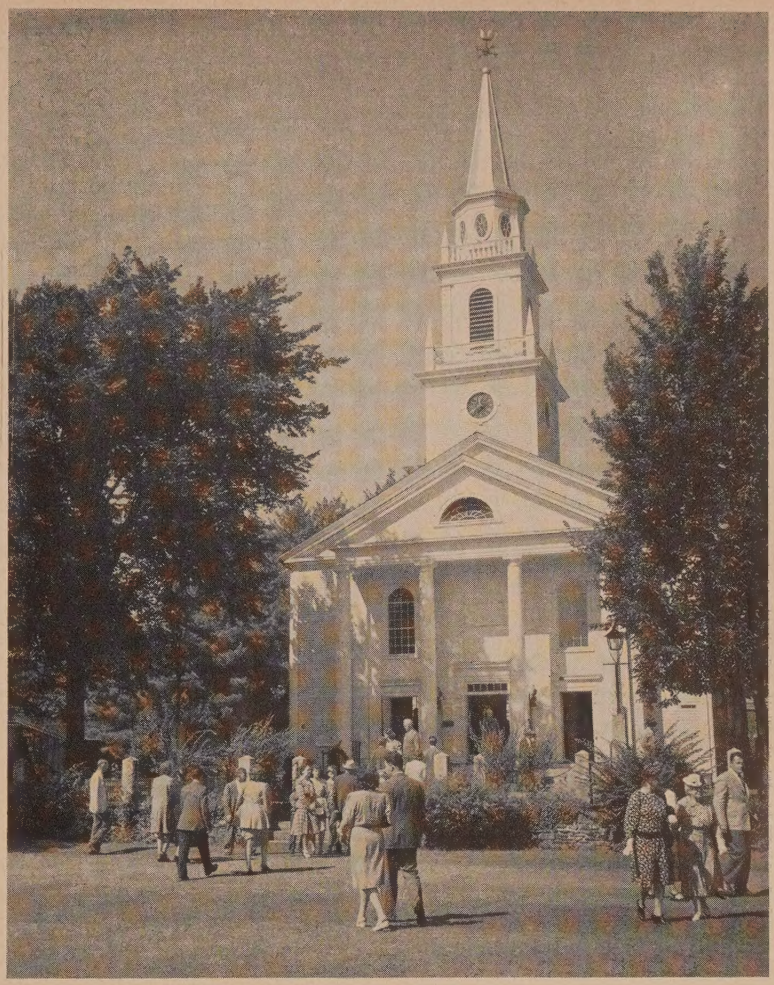
The first installment in the great epic was *The Sower.* He had long ago sketched the figure in ink at Gréville. The hasty sketch outlined the peasants scattering grain along the furrows of the field.

In 1856 a sale of eighteen of Millet's works in Paris brought only disastrous prices. In that winter of melancholy, he worked on one of the most famous of the pictures, *The Gleaners.* In one of his early note books there was a drawing in pen and ink of a woman stooping to pick up an ear of wheat. In the second study, in Barbizon, there are two women gleaning wheat, one erect, the other bending over. The third drawing contained the three figures. Millet had celebrated one of the oldest of customs. Heads of wheat were left in the field as an act of charity. *The Gleaners* went to the Salon of 1857.

What a year this was! It brought forth not only *The Gleaners* but also *The Angelus.* Here Millet reproduced one of the earliest memories of Normandy. He had seen his father and mother stand in the fields at the sound of the bell at evening. In the painting he gave to the world the passionate devotion of persons, the warm light and the peace of the moment. Everything centers upon the two figures: the young peasant with his wife. In the distant background is the small church at Chailly, the community near Barbizon—a church still standing.

The Man with the Hoe went to the Salon of 1863. In the painter's mind was the text: "Thou shalt eat bread in the sweat of thy brow." The monotonous labor, the weariness of the flesh arise from the hard soil and the tufts of grass.

In 1870 two pictures went to the Salon. One was *November,* a large landscape in which the poetry of



Church and meeting house at Storrowtown, a restored New England village, Springfield, Mass.

Josef Scaylea
From A. Devaney, N. Y.

pain and sadness at the close of the year was expressed.

Sunset Years

During his last days Millet painted a view of the plain on which he lived. He mused on the works of the early Florentines, and on the day he had entered Barbizon. When the days of work were almost over he struggled with an unfinished picture of a mother teaching her child to sew. "The artist should paint the typical, not the exceptional," said Millet as he ended his labors.

Rural Health Cooperatives

The Farm Credit Administration of the U.S. Department of Agriculture and the Public Health Service of the Federal Security Agency have recently published a bulletin on *Rural Health Cooperatives,* prepared by Helen L. Johnstone.

The report is based on the experience of forty-eight of the one hundred and one rural cooperatives, which are operated in order to enable men and women from farms and small towns "to secure for themselves and their communities health services they cannot get by working individually." The forty-eight associations studied include nineteen offering prepaid service; six operating health service centers without a prepayment plan directly associated with the association; six still organizing, raising funds, or building; and seventeen inactive or disbanded.

Lack of reliable information probably is the outstanding problem of all rural groups starting out to form a health cooperative. It is hoped that this bulletin will prove useful not only to groups forming health cooperatives but also to those interested in other methods of improving local health services.

Copies of this publication may be obtained upon request, while a supply is available, from the Director of Information and Extension, Farm Credit Administration, U.S. Department of Agriculture, Washington 25, D. C., or from the Superintendent of Documents, U.S. Government Printing Office, Washington 25, for 30 cents.

Why Wait—Let's Do It Ourselves

DON F. PIELSTICK

• The title of this report was the theme of the sixth National Conference on Rural Health, which was held this year in Memphis, Tenn., February 23-24. A report of the Conference will be available through Mrs. Arline Hibbard, American Medical Association, 535 North Dearborn Street, Chicago 10, Ill.

If there are those who believe that there is no progressive element in the American Medical Association, they should have been present at this Conference. Only the public relations director of the National Cotton Council went through the customary "punching bag" exercises on the health issue. All the rest were so concerned about the needs and possible ways of meeting them that they had no time for unnecessary parading.

Democratic Action

Under the auspices of the American Medical Association's Committee on Rural Health medical experts gathered together with general practitioners, professionals in public health, representatives of state colleges, farm organizations and the church, and other interested persons. These people had either done something to improve rural health conditions or they were interested in learning what is being done and how it is being done.

The Conference expressed a strong faith in democratic action. The presentations or discussions usually progressed through four steps: the health and medical-care needs of a locality; the resources for meeting these needs, economic and social; the marshaling of these resources into an active program, and the evaluation of whether or not such a program would be adequate. It was on this last point that the "amber light" was evident. However, there was great confidence evidenced that an enlightened people with the cooperation of technical leadership could and would do much to meet their own health and medical-care needs.

An example of this was the story told by Dr. George F. Bond of Bat Cave, N. C. Briefly, his story was this: Bat Cave, an economically poor area, lacking many social advantages of our day, had been without a resident doctor since 1927. Under Dr. Bond's leadership a small hospital-clinic was constructed and a plan for operation developed. It is not making money but it has managed to operate successfully, and it has become the means through which the health standard and medical care of the area has been greatly improved. And, best of all, a new sense of community is developing.

The Churches' Part

I asked Dr. Bond what part the churches played in this program, for in his presentation he had not mentioned them. He said that the program would have been next to impossible without the cooperation of the churches. The church was the only social institution left in which the people participated. Many Sundays found Dr. Bond filling a pulpit, for resident pastors were as scarce as resident doctors. As he spoke I had a feeling that a pastor as well trained and socially enlightened as Dr. Bond would find in him an indispensable ally, and that any community fortunate enough to have such a team would soon become an outstanding example of "the American way of life."

In such a program of rural health lies another open door for service by rural churches. Surely none will deny that Jesus had a vital concern for physical well-being. The rural churches and their pastors should lend enthusiastic support to every effort to improve rural health.

If you desire to know about "Programs for the Improvement of Rural Health" in your state, write to Mrs. Arline Hibbard, American

edical Association, 535 North earborn Street, Chicago 10, Ill., r a free booklet by that title. A port of the programs in each state e included in this booklet.

hio Disciple Rural Minister of the Year

Robert F. Weber, who was select-l as the Ohio Disciple Rural Min-ter of the Year 1950, is pastor of irst Church, Newton Falls, Ohio -a "rurban" community of 4,500 ouls. During the year and a half of is pastorate, "church membership as jumped from 45 to 275," says Irs. Clyde N. Rogers in a recent is-ue of *The Christian Evangelist,* St. Louis, Mo.

Mr. Weber attributes ninety per ent of the awakening of his church o "kitchen evangelism"—dropping n the back door at any time. Al-hough more than $8,000 has been aised for repairing and redecorat-ng the church building, Mr. Weber loes not emphasize money-raising projects. "He prefers to preach and each tithing," Mrs. Rogers says.

The "Rural Minister of the Year Project" was sponsored jointly by he Town and Country Department of the Ohio Council of Churches, Oberlin School of Theology, Farm Bureau, and the *Ohio Farmer Maga-zine.* Ministers were nominated by their local church people, and a board of judges selected the man who ranked highest in each of the sixteen denominations represented.

Growing Country Church

• Ranck's Evangelical United Brethren Church, located in the open country near New Holland, Pennsylvania, dates its beginning to 1802. The present pastor of the church, C. R. Swartz, tells about the history and growth of this church in a recent issue of *The Gospel Messenger,* Harrisburg, Pa.

The present membership of Ranck's church is 311, and it maintains a full program of service to its community. For several years the church has been sharing in a union Lenten service with six pastors and eight churches.

Borsodi in Melbourne

• Ralph Borsodi, noted advocate of decentralist programs, writes several letters from Melbourne, Fla., where he has lately taken up residence in the new community there. Mr. Borsodi formerly lived at Suffern, N. Y. Commenting on "the great crisis" in which the world finds itself, Mr. Borsodi writes in part:

"For myself, I am satisfied there is nothing that anybody can do much better than what my wife and I are doing—establishing a homestead as self-sufficient as possible in a rural community far from the great cancerous cities which may not only become enemy targets but which are the centers of infection for the social, economic and political disease from which the world is suffering. As to what I can contribute to the solution of the crisis, I know of nothing better than helping as much as I can in the work of re-education. *Social Pluralism,* upon which I have been working steadily since my last letter, is progressing—not as fast as I would like, but nevertheless progressing. If adequate in text and promotion, it should lessen the ideological confusion which handicaps those who are either indifferent to or actually favorable to the substitution of centralized authority for individual, local liberty."

Broadcasting and Films

• Dr. Ronald Bridges, formerly president of the Pacific School of Religion, has been named executive director of the new department of broadcasting and films of the National Council of Churches of Christ in the U.S.A., it has been announced by Dr. Samuel McCrea Cavert, general secretary of the council.

The new department is the result of a merger of two agencies already active in the field, the Protestant Radio Commission and the Protestant Film Commission. The radio agency is already operating within the new department and it is expected that the film agency will become a part of the department in early Spring, Dr. Cavert said.

Lutheran Rural Churches

• The Division of Survey and Research of The United Lutheran Church in America has made a survey of Lutheran rural parishes which is included in the 1951 Year Book of that communion.

The survey concerned the parish and community, background of the pastor, salaries received, and cooperation with other denominations and agencies.

Most of the rural parishes that were surveyed owned parsonages which were equipped with modern conveniences. The annual incomes of pastors, exclusive of rent, ranged from $1,600 to more than $3,200, the highest percentage falling within the $2,400-$2,800 bracket.

Cooperation with other denominations and agencies was carried on by a minority of the parishes. The average length of time served in one parish was over six years, but only eighteen per cent of the pastors interviewed had received specific training to aid him in his work in a rural pastorate.

In a foreword, H. H. Mahl states that "through proper leadership training greater use is being made of laymen as evangelists and stewardship developers than ever before."

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Report from Puerto Rico

JOHN METZLER, JR.

• The island of Puerto Rico lies between the Caribbean and the Atlantic Ocean, 1,000 miles southeast of Florida, and about 1500 miles from New York. It has approximately 2,200,000 people squeezed into a total area of 3,435 square miles (35 miles wide and 100 miles long). About sixty-four per cent of the population live in rural areas, and it is with these people that we work.

We live in the midst of the mountains, where it seldom gets above 85° or 90° or below 45° to 50°. Every night it is cool. Almost every day it is warm.

Our project is about fifteen miles from Adjuntas, the nearest town, and I know of no one who enjoys the trip. The road must average more than one curve every 100 yards, and often a curve leads right into the next one. For that reason, we are more isolated than might be suspected. There is neither telephone nor telegraph service closer than Adjuntas. The chief occupation is agriculture, with coffee, bananas, oranges, and some sugar cane being the chief cash crops. In addition, there are many other fruits and quite a few vegetables.

Resettlement Projects

The project of the Church of the Brethren is in the midst of one of these resettlement projects. Here are schools—public from the first to the ninth grades, and the academy from tenth to twelfth. The churches are concentrated here—Baptist, Episcopal, Pentecostal, Roman Catholic and Church of the Brethren. Stores are concentrated here. Medical facilities likewise. Of course, the churches, the stores, the schools, the hospital and doctors are used by persons far beyond this community.

Medical Program

What are we trying to do? First, in number of personnel, size of budget and age, is our medical program. Nine unit members plus twelve local employees operate a thirty-bed hospital with lab, X-ray, etc.; an outpatient department; a program of about eight weekly clinics here and at other nearby locations; and TB visitation and treatment. The nearest doctor and hospital are fifteen miles away, in Adjuntas.

Community Service

The community service program is now being conducted by two unit members and one part-time employee. Centered largely around the community center, the program consists of organized recreation and tournaments for the people of the community, the provision of nondirected recreational opportunities, educational movies, a library, clubs, teaching of physical education in the public school and general cooperation with other community organizations.

Religious Work

The most obvious part of our religious program now consists of our local church which meets in the academy buildings. The average attendance on Sunday morning is in the eighties. There are six classes at present and we expect to start another soon. Attendance for our midweek service is usually in the thirties. Many of the local people seem eager for more religious services, but we see no way clear for expansion at present. Since for almost all the workers, these religious responsibilities are in addition to the regular full-time work, there are definite limits to expansion.

Purpose

What is our purpose? I believe that basically the answer is that we are trying to be Christians and we have chosen to try to do that here. There are people here who need help, both material and spiritual. Some workers put the major emphasis on the material aspect of the need, others on the spiritual, but all are trying to follow their understanding of God's will by helping people to be healthier, by helping them with their problems, by helping them to learn, by helping them to try to be Christians.

—Reprinted from *Brethren Service News*

Communities Gone to Pieces?

• *Wallaces' Farmer,* Des Moines, has been publishing comments on the question put to its readers: "Have communities gone to pieces?" The editors referred especially to the changes coming as a result of good roads, automobiles, machinery.

George Smokey, Allamokee County, Iowa, thinks that the large consolidated schools by destroying home life "are destroying community life." He recommends: "Restrain school enrolments to an optimum size of 250 pupils and you'll serve community life."

We have new and fast machines, but "it is indeed time to give pause and ask ourselves where all this is ending," writes Mrs. Gladys Dahlberg, Renville County, Minn.

"Machines and good roads have enlarged farm life until it is the most desirable existence of all," comments Mrs. Lloyd V. Smith, Hardin County, Iowa. You can drive right past the cantankerous neighbor to see the amiable people you want to be with. Machines "have brought us a freedom from drudgery that often meant despair and soul-sickness. We have a privacy and an independence that is unexcelled."

Machines are also a blessing to Floyd L. Smith, Union County, Iowa. "Community life has not gone to pieces in my area. . . . We have our country school and P.T.A. meetings once a month. We have a country church that does not have closed doors. The Lord has blessed us with modern machinery so that we could have more time to worship Him and have fellowship together."

Liberty Hyde Bailey*

BRISTOL CHATTERTON

• Born March 15, 1858, in South Haven, Michigan, Liberty Hyde Bailey was brought up on a farm. In an introduction to one of his famous books, *The Holy Earth,* Dr. Bailey says: "I was born against the primeval forest. My youth was on the farm cut from that forest. I grew up with woodsmen and settlers and pioneers. Indians still inhabited the region. Wild animals were numerous. It was a rigorous and wholesome discipline."

In 1882 Liberty Hyde Bailey was graduated from Michigan Agricultural College. Later he taught horticulture in that college, then taught in Cornell University for fifteen years. In 1903 he was appointed dean of Cornell's College of Agriculture, which post he served for ten years.

Dr. Bailey set up Cornell University's first departments of plant pathology, plant physiology, plant breeding, and soil technology. In addition to this he wrote over fifty books on plants and plant life, and edited many more.

Outstanding Service

Dr. Bailey rose to front rank among American botanical educators and by his achievements as a teacher, lecturer, writer and editor, contributed substantially to the advancement of horticultural science.

One of Liberty Hyde Bailey's greatest services to his country was as chairman of the Roosevelt Commission on Country Life, which was appointed in 1908 to determine the status of country life in the United States, to point out its main deficiencies, and to suggest lines of action and inquiry. The materialization of Dr. Bailey's influence was clear in the developments which followed the work of the Commission, which included investigations by the federal and state governments, by educational institutions, and by various organizations, in an organized campaign for rural progress. The Commission on Country Life was the means of awakening the nation to the realization that "the strengthening of country life is the strengthening of the whole nation."

That Dr. Bailey's influence has been felt far beyond the bounds of this nation is evidenced by the fact that he is an honorary member of the Royal Horticulture Society of London, horticulture societies in Norway, Japan, New Zealand, and is a corresponding member of the Royal Academy of Agriculture in Turin, Italy. It is further evidenced by the medals he has received from other nations in recognition of his achievements in agriculture.

Philosophy for Rural Life

Dr. Bailey is author of an amazing number of books and manuals. His philosophy of the holy earth is depicted in his background books: *The Holy Earth; Wind and Weather; Universal Service; What Is Democracy?; The Seven Stars; The Harvest;* and *The Garden Lover.* Here in one sentence is the pith of his basic philosophy for rural life: "If God created the earth, so is the earth hallowed; and if it is hallowed, so must we deal with it devotedly and with care that we do not despoil it, and mindful of our relation to all beings that live on it."

Scientific Contributions

Some time in his teens, Liberty Hyde Bailey made a plan for his life: he would spend twenty-five years learning, twenty-five years teaching, and twenty-five years doing what he liked best to do. Accordingly, he retired from Cornell over thirty-seven years ago and began work on a scientific collection of his own which was later offered to Cornell and made a unit of the University. It was said to be the largest scientific gift ever made to Cornell.

Dr. Bailey has made research studies on North American sedges, on blackberries and raspberries, and also on new world palms of which he has the finest collection in the world. He says of his greenhouse: "It is an oasis in one's life. . . . One has dominion."

Born and nurtured on a farm, a teacher of farmers for many years, a researcher and experimenter in plant life, and an able writer, a poet and a scientist and a philosopher, Liberty Hyde Bailey is a pioneer in exalting the dignity and worth of country life. He has carved for himself a niche in the hall of fame of all who know and revere the values of living close to the Holy Earth.

* From a radio address, given over Station WGY, Schenectady, N. Y. This is the fourth biographical sketch in a series of Rural Life Pioneers which TOWN AND COUNTRY CHURCH has published.

Rural Church Night

° The rural Methodist churches in Columbia County, Arkansas, devote a Sunday evening each quarter to "Rural Night" when the members take charge of the service. Here are twenty-one churches bound together by "a spirit of love and fellowship," according to an article in a recent issue of *Shepherds,* Nashville, Tenn. Services are broadcast over station KVMA, as is "The Little Country Church," with a cast of rural people, directed by C. B. Harris, a licensed local preacher and an employee of an oil company.

The Church We Love the Best*

LOYAL L. WIRT

White the peaks that arch above us,
Green our valley of the West,
Soft the mountain—sunsets linger,
Gay the streams on ocean quest.

Peal the church bell o'er the vineland,
Light the altar-candles blest,
Come, O come, where love awaits thee,
Come where peace and beauty rest.

* From a mountain hymn which was dedicated to Etiwanda, Calif., Congregational Church. Dr. Wirt, eighty-eight year old pastor of the church, is one of the oldest Congregational ministers in active service in the U.S.A.

Return to Antigonish

• I have made my fourth visit to Antigonish where I have seen the right kind of good men and women who lead an educational endeavor which I have followed with care for over twenty years.

Antigonish is in Eastern Nova Scotia. The name of the place is Indian. The people are mainly Scotch and Roman Catholic, a combination that many of my friends say is impossible. Here are St. Francis Xavier University, St. Barnard College for Women, St. Martha's Hospital. Here lives the Bishop of a diocese not so grand as that of famous dioceses in which I have been, but this diocese possesses a grandeur of its own to those who have eyes and eyes that can discern it. Here work the sisters of St. Martha in the hospital and in the college, performing those duties associated with the Martha about whom we read in the New Testament. These sisters come from the coves and the villages of this country alone. Nowhere else in the world is this order found.

At the Extension Department of St. Francis Xavier University I feel a sense of movement that I have never felt at any other educational institution. I happen to have visited many colleges, but it is here that I find ideas that have hands and feet, as Dr. Tompkins, one of the pioneers, told me years ago. Msgr. Coady, who has long directed the work with wisdom and vigor, carries with him an educational philosophy that includes the term "adult education through economic cooperation." Education, to be good, say these educators, must be associated with some form of fruitful action.

So we find Msgr. Coady the orator blazing a trail that soon had on it study clubs by the hundreds. Each club is small; no more than ten may join. Each club is urged to study systematically under a local leader, usually a lay person. These latter years increasing use has been made of the radio, through a station which is literally owned by the people, and which therefore is interested in a movement that has come to be of the people, by the people, for the people. Thus the study groups now receive materials by mail and also listen to radio talks and discuss them.

Farmers, fishermen, miners, homemakers, young people, are all within the scope of this educational movement. And people are not ashamed to be members of study clubs and not afraid to study. I am told that some pilgrims to Antigonish from the U.S.A. say that in our country you cannot ask people to join study clubs because people generally do not want to be caught at study, and do not want to have the label of study upon their groups.

Along the trail are more than study clubs. Numerous democratic institutions have almost literally flowed out of these study groups. By a recent count there were in the Maritimes about 425 credit unions, 30 housing co-ops, and 250,000 people in health insurance. In Nova Scotia there were 50 farmers' marketing cooperatives, 108 stores, 23 fishermen's federations and lobster and other canneries, also 13 other co-ops. When I first went in 1931 there was not even a law providing for the incorporation of credit unions. Now there is a credit union league and a cooperative union.

When I returned from Antigonish the first time, in 1931, I said, not in writing, to several informed New York educators that the men and women of Antigonish were changing a whole country. My remark was greeted with the skeptical smiles of men of affairs and responsibilities. Some years later one went to see for himself, recalled my remark, and said it had worked out as I said. I mention this only incidentally. I really don't believe in predicting and I seldom, I hope, predict.

Cooperative organization has spread to voluntary health and hospital insurance on a big scale, and to housing through small projects.

St. Francis Xavier is a Roman Catholic college that has Protestant students. It has employed a Protestant minister to assist in the extension work. It has men and women of strong convictions who have never to my knowledge had any hesitation about cooperating with people of other faiths.

—B. Y. L.

Agricultural Policy Statements

• The Council for Social Action of the Congregational Christian Churches has published Policy Statements on "Agricultural Production, Price and Income"; "Natural Resources Development and Conservation"; "Low Income Families in Agriculture"; "Seasonal Agricultural Labor"; and "Agricultural Cooperatives."

Objectives and issues at stake are clearly stated in these Statements, and emphases are placed on the Christian's rightful concern for these issues and his responsibility for stewardship.

Inquiries about these Statements should be addressed to the Rev. Shirley E. Greene, Agricultural Relations Secretary, Council for Social Action, Merom, Indiana.

The Rural Church for These Times

• The chief objective of the rural church is not "to grow big," writes Dr. G. Pitt Beers, executive secretary of the American Baptist Society, in a recent issue of *The Watchman Examiner,* New York, N. Y.

In this article, entitled "Churches for the New Rural Scene," Dr. Beers stresses the need for "a shift in the psychology of rural people." He says that the church is not measured by its size or its wealth but "by the effectiveness with which it does the particular work which it has to do."

Among the requirements of the rural church for these times, Dr. Beers stresses particularly "rural pastors who have a sense of mission," and "rural churches that have a sense of mission to the community."

Book Reviews

American Foundations of Religious Liberty. By D. E. Lindstrom. The Garrard Press, Champaign, Ill. 1950. $2.00.

This book is a report of the 1950 Rauschenbusch Lectures, delivered at Colgate-Rochester Divinity School, Rochester, N. Y. The emphases are "to try to show not only the social foundations of religion and to re-emphasize the basic Christian principles, but to indicate that the foundations of American religious liberty are rooted in its rural life."

A great variety of subjects are included in this book of only one hundred pages. Most of them are so presented as to indicate a discussion of relationship—such as "Religion and Freedom from Want," "Christianity and Rural Life," "The American Frontier and Religious Liberty," and "Religious Liberty and Secularization." So brief a statement of such broad topics inevitably means that there can be little more than a presentation of the topic with an indication of the phases the argument might cover. This method of presentation is intellectually stimulating but far from convincing.

Dr. Lindstrom is to be commended upon his effort to obtain reactions from rural pastors. However, the approach he used placed rural pastors in an unfavorable light, as would have been the case with any other specific group. For it is always difficult to state philosophical principles briefly and clearly, and this becomes almost impossible when ethical implications are involved.

—Don F. Pielstick

The Poor Man's Prayer. By George Boyle. Harper and Brothers, New York. 1951. $2.50.

In this book Mr. Boyle tells of the beginnings of the credit union movement and of the life and work of Alphonse Desjardins, the Roman Catholic layman who organized at Lexis, across the St. Lawrence River from the city of Quebec, the first credit union on this continent. Desjardins had the possibly uninspiring task for many years of keeping the record of the debates of the Canadian House of Commons. He spent his leisure in the good libraries of Ottawa. He read of the pioneering labors of farmers at Rustico, Prince Edward Island, to form a people's bank.

The credit unions in Canada and the United States now total more than 10,000, and there are more than 400 credit unions among the members of local churches in the two countries. Protestants as well as Catholics organize parish credit unions.

The author of this book is a layman who lives in Antigonish, Nova Scotia, where St. Francis Xavier University is located. He was for a time identified with the adult education work of that University, which is known far and wide for its inspiring program and practical results.

George Boyle's "fictionalized biography" helps to dramatize a democratic movement in which Christian people have had a high interest.

—Benson Y. Landis

Vessel of Clay. By Leo Trese. Sheed & Ward, New York. 1950. $2.00.

One of the pleasurable experiences of traveling is the discovery that new land is in many respects similar to one's own homeland. This is likely to be the experience of a Protestant clergyman as he travels through the rural Michigan parish of Leo Trese, a Roman Catholic priest. In this fascinating little book we are invited to be Father Trese's companion for one day, to look into his round of priestly duties and even to look into his inmost thoughts.

How familiar is the round of parish calling, of being besieged by solicitors, preparing the inevitable sermon for the coming Sunday, "making an appearance" at the social functions of the church, and meeting with fellow clergymen for discussion of the Kingdom's work and for soul-healing fun. Familiar too is the struggle to attain an ideal of personal conduct, the incessant battle to subdue one's baser self.

With all the points of familiarity in Father Trese's parish, we are cognizant of the fact that it *is* a strange country in many ways. This parish is much more strongly institution-centered than most Protestant parishes. Here the church is not merely one institution in the community, it is the community. Most Protestants are concerned with the primacy of the community—a community composed perhaps of Roman Catholics, Protestants, and Jews. Father Trese, on the other hand, apparently considers the non-Roman Catholic community as a group of people who may be brought into Roman Catholicism and thus experience true "community."

This glimpse into the life and thought of a Roman Catholic priest dispels much of the feeling of strangeness about the Roman Catholic church. To see a priest so intimately, even for one day, leaves one with the feeling that perhaps we are much more alike than we are different. I wish I could be sure that Father Trese felt our kinship in the Kingdom. Perhaps Clem Snyder's getting married last week in the Lutheran church won't forever bar him from the pearly gates, Father Trese.

—Wesley A. Hotchkiss

Volunteer Rural Workers

• "You too can be a rural worker. Whatever your talents may be, there is a job to challenge your abilities," says Rena D. Wrenn in a recent issue of *The Methodist Woman,* 150 Fifth Avenue, New York 11, N. Y.

The author extols the volunteer rural worker, citing "the music teacher who gives two hours a week to the public school children in helping to enrich their school experience through the organization of a glee club and a school band," "the physician who is giving one night a month to directing organized recreation at the public school," the ex-schoolteacher who, because the Negro children are not allowed to use books from the county bookmobile, spends her spare time in attempting to help improve the meager library at the Negro school," and many others. There is a job "waiting for you."

Correspondence

To the Editor of TOWN AND COUNTRY CHURCH:

I read with deep interest your "Grundtvig's Church" article and sincerely hope you will give your readers more articles about the economic, religious and political trends in Denmark, since 1872, during which time the books and other writings of an American, Henry George, have had a very profound influence. They helped make the principles of Grundtvig practical in the political field.

The traditional structure of absentee landlordism in Denmark was gradually torn down, without revolution or violence, by making it unprofitable to hold land, except for use by the land holder.

The Danes adopted tax laws which called on every holder of land to pay ground rent or ground dues in support of government, regardless of whether the land was being used, or held idle and waste.

This left less possible profit for an absentee landlord. Its effect has been to make Denmark a nation of small holders, only about five per cent of whom are today paying rent to absentee landlords.

This same policy is employed by Copenhagen and other cities, in getting municipal expenses paid. There are no slums in Copenhagen, such as are common in cities in most other nations.

—J. RUPERT MASON
San Francisco, California

To the Editor of TOWN AND COUNTRY CHURCH:

"The combined program on rural church work, sponsored by the Rural Church Department of the Virginia Council of Churches and the Virginia Polytechnic Institute's Rural Sociology Extension office is progressing very nicely. We will have twenty or twenty-five County Rural Life Institutes this year, continue the Rural Ministers' Summer School, designate a 'Rural Minister of the Year,' Emphasize Rural Life Sunday, develop a sort of score card or standard for rural church programs, and do some miscellaneous work during the year. Incidentally, our volume of Rural Life Sermons, entitled *Watchers of the Springs* is going very nicely."

—B. L. HUMMEL
Rural Church Department
Virginia Council of Churches

To the Editor of TOWN AND COUNTRY CHURCH:

Just a word of thanks for the helpful statement by Thomas Alfred Tripp in the March issue of TOWN AND COUNTRY CHURCH. That is well worth anybody's subscription for a whole year, and we trust that this will receive the wide reading and study which it deserves.

Very sincerely yours,

—I. W. MOOMAW
Agricultural Missions, New York

Conference on Community Integration

• Community Service invites all who are concerned about the future of community life to attend its eighth community conference, June 30-July 3, 1951.

The subject of this conference will be "The Place of Spiritual Values and Fellowship in Community Integration." The basic elements of a successful community will be considered during this four-day conference. These will include economic life, social life, education, cultural and spiritual values—all the forces that bind the community together.

Community Service serves as a center of thought and action about the community, and as a clearing-house of information on the principles of community life and on significant community undertakings.

Complete information concerning accommodations, program and rates for the conference may be procured from Community Service, Inc., Yellow Springs, Ohio.

Tyler, Texas

• Camp Tyler, a 300-acre, $200,000 project in Tyler, Texas, is a year-round educational camp for the school children of that city. One of the weekly rites is "the ceremony of the earth," when "a pinch of earth" is placed in each child's hand and he receives instruction in the need for soil conservation. Over one hundred trees have been planted by the children as part of the soil conservation program.

Texas Parade, a periodical published in Austin, which "seeks to interpret Texas," carried the story of Tyler's activities in a recent issue. In addition to the camp Tyler maintains an Agricultural Laboratory for older children. This adjoins the camp and has 170 acres of its own. "The city youngsters of Tyler, through the school system's camp and farm, are being brought closer to the creative forces of nature . . . and to the Creator."

The Angelus

• Presently the deep tones of the Cathedral bell came swelling up the defiles, proclaiming the hour of oration, or prayer. The note was responded to from the belfry of every church, and from the sweet bells of the convents among the mountains. The shepherd paused on the fold of the hill, the muleteer in the midst of the road, each took off his hat and remained motionless for a time, murmuring his evening prayer. There is always something solemn and pleasing in this custom, by which, at a melodious signal, every human being throughout the land recites, at the same moment, a tribute of thanks to God for the mercies of the day. It diffuses a transient sanctity over the land, and the sight of the sun sinking in all its glory adds not a little to the solemnity of the scene.

—WASHINGTON IRVING,
in *The Alhambra*